

The Japanese in California are more or less scattered all over the state, but the far greater part of them are in and about the larger cities. There is a much larger proportion engaged in business of various kinds than in agriculture. A great many of these do business very largely with their own nationality. Those who considerable business with American people seem to be:-

A. Larger business

1. Japanese import and export.
2. Oriental art and novelty goods.

B. Smaller Businesses

1. Florists, tailors and cleaners, shoemakers, gardeners, and to a smaller extent, restaurants and grocers.
2. Photographers, jewelers and watchmakers, barbers hotelkeepers, restaurants, provision dealers and grocers, also bookshops, bicycle dealers, garages, etc. which are in the hands of the Japanese cater mostly to their own nationality.

Consideration of the observations of the preceding paragraph tends to confirm the opinion that the Japanese here, so far as the majority are concerned, are not able by reason of being thus isolated, to add much to the culture of the commun-

ity at large.

But while this is true of the great majority of the Japanese here, those of the ordinary class, (i.e. from the agricultural or the artisan class in Japan); yet the more esthetic class, those who deal in the arts of Japan, have, according to the testimony of students of Japanese culture, made a large contribution to culture in America. As one of such students has put it: "The Japanese artisan-artists have shown us that mechanical symmetry does not make for beauty. They have taught us the charm of irregularity; and if the world owe them but this one lesson, Japan may yet be proud of what she has accomplished."

Then on the other hand, the large majority of the Japanese here, those of the ordinary class, have benefitted by the American culture. Their standard of living has been raised, as to income and more material comforts of life.

Capt. Frank Brinkley, R.N., editor of the Japan Mail, enumerates five qualities, which he says the Japanese possess in a marked degree. Briefly stated they are: frugality, endurance, obedience to authority, altruism, the welfare of the family set above individual interests, and fifth, a genius for detail. That the proportionately small number of Japanese here, segregated as they are, have contributed any of these five virtues would be very difficult to determine. The amaz-

ingly prosperous conditions that existed in the United States during the long period preceding the late depression were not propitious in developing the qualities mentioned, as had been the case in Japan, a country economically poor, and which only recently was freed from an oppressive feudalistic system .

The language difficulty is much more of a hindrance to mutual understanding between Japanese and Americans than is the case with races whose language is somewhat akin. Increasing the difficulty of the Japanese adults is the American habit of speaking to the Japanese in broken English, copying the broken English which the Japanese uses, under the impression that he will understand such English and not the correct English. The Japanese who do not know good English are inhibited still further by this method, and they become habituated to their broken and limited English. If the Americans who have dealings with the Japanese would take care to speak to them just as to Americans, it would help the Japanese to acquire correct English. The same, of course, is true of other nationalities who have their sorts of "pidgin-English".

In Japan the industrial era came later than with us and thus the farmer and peasant were recognized as more directly supporting society and were ranked next to the gentry and above the traders and mechanics. Even so, the prosperity of this country was such a contrast to conditions in their own

land, that the adult Japanese who came here years ago have benefitted much thereby.

Comparatively few of the upper classes in Japan have in the past come to America to reside, as with people of some other nationalities. Since Japan opened intercourse with other nations 75 years ago, she has gone forward in the adoption of Western civilization and industrial advantages with scarcely any violent revolution, therefore allowing her leading classes plenty of opportunity for personal advantage and profit in their own land. At the same time the lower classes, pressed for room and meeting competition at home, have readily emigrated.

Preachers and lecturers from Japan come every now and then, to go about among their compatriots here. Their practice is, briefly stated, to exhort the Japanese here to be good Americans and not to forget the Japanese spirit of Bushido, the Japanese ancient chivalry, in their personal conduct and relations with everybody. One preacher contrasted the many gods of Japan (the Japanese themselves have a saying that there are 800 myriads of gods) with the one living God worshipped here.

Many Japanese here are engaged in the florist nursery and gardening lines of business, it has been said, because their native land is a land of flowers. In the temperate

part of the land, there is a succession of flowers blossoming the year around, quite comparable with California. A few are mentioned: January to March, the plum-blossom; beginning April, the cherry blossom; April and May, the peony; May, the wistaria and azalea; June, the iris; July and August, the morning-glory; August, the lotus; October and November, the chrysanthemum; November, the bright red leaves of the small Japanese maple, which too, form a great attraction. There are wild-flowers in profusion in the hills and valleys in Japan, as in our own land here.

The culture and use of silk in Japan has no doubt also, contributed to the culture which the Japanese can impart.

Their land in many parts abounds in hot springs, and has given them a liking for hot baths; it has been the custom among all but the lowest class to take a hot bath daily. This accounts for the cleanliness which more generally characterizes the Japanese than other aliens who come to our shores.

It may be well to add a couple of proverbs in much use by the Japanese, as samples of wisdom among them:

"If thou be born in a poor man's hovel, but have wisdom; thou shalt be like the lotus-flower growing out of the mud."
"When a hasty word hath once been spoken, a team of four horses may pursue but cannot bring it back."

Japanese population in San Francisco

According to the Secretary of the Japanese Association of San Francisco the Japanese population in San Francisco is a little over 7,000. The majority of them are wage earners, working mainly in the following sections of industry:

<u>Industry</u>	<u>No. of firms.</u>	<u>No. of employees</u>
Domestic		1500
Trade stores	38	150
Laundry	16	120
Cleaning & Dyeing	121	60
Printing	8	60
Florists		50
Food shops	9	30
Grocery stores	10	35
Restaurants	17	20
Express companies	9	20
Hotels	39	10
Banks	5	20
Building trades	3	16
Schools	5	20
Editors	5	30
Religious bodies	37	20
Marine		15
Total		2176

Also it is interesting to notice that these Japanese including American born young people, belong to 120 organizations, namely sports (16), religious (35), provincial (22) and others. The following organizations are outstanding:

<u>Organization</u>	<u>Membership</u>
1. Japanese Association of S.F.	800
2. Japanese Workers Association of San Francisco	150
3. National Spirit Preservation Association of S.F.	10
4. Japanese Student League	15
5. Japanese Citizens Association	30
6. Hawaii Club	10
7. Shinko Club	15
8. Women's League of Kyowa Gakuen	25
9. Japanese Society of America	66
10. High Y Club	25
11. S. F. Student Association	20
12. Japanese Club	70
13. California Japanese Jikei Kai	50
14. Young Men's Buddhist Association	50
15. Women's Buddhist Association	30
16. Young Women's Buddhist Association	50
17. Y.M.C.A.	100
18. Y.W.C.A.	95

<u>Organization</u>	<u>Membership</u>
19. Greatest Japanese Youth	15
20. Workers Club	35
21. Provincial Associations	750
22. M.E. Church Young Men's Association	15
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Total	2426

The following is a historical account of the Japanese in Alameda County, with emphasis on the economic development and the Organization of various societies.

OAKLAND

Emigrating from a country, all of whose people were to some degree tillers of the soil, it was not unnatural that the first Japanese arrivals in Oakland happened to develop floriculture as an industry. In 1882, Mr. Yoshiike, one of the very early settlers in Alameda County established himself in Oakland. He went back to Japan and returned again to America, in 1885, bringing with him his wife. Though he worked in an American home for a living, his interest in flower raising led him to grow chrysanthemums in a vacant lot near the house of the family whom he served. His experiments were evidently successful for he was soon found on a half-acre plot of land at 16th and Willow Streets with a green house (the first among the Japanese) in which he cultivated flowers, primarily chrysanthemums and carnations. Mr. Yoshiike thus occupies a prominent place in the history of the Japanese in California.

In 1884, three brothers of the Domoto family arrived in Oakland, and by 1885 had enlarged the Japanese floral industry begun by pioneer Mr. Yoshiike by the establishment of a nur-

sery at 3rd and Grove Streets. Here, in addition to carnations and chrysanthemums, they cultivated camelias and wisteria and in time also imported from Japan.

According to an older Japanese who came to Oakland in 1892, there were, besides these two flourishing enterprises, one general merchandise store run by Japanese. Five Japanese students who wanted to work their way through school, decided they would prefer doing something other than the usual "school boy" work in American homes. As a result, they opened a store--Fuji Company--on Washington Street, selling only bamboo works at first and later adding other Japanese art goods. By 1902 it had developed into a large store including among its merchandise, Japanese foods and necessary ingredients for Japanese cookery. By 1892, also, there had already been organized a Japanese Church, known as the M. K. Mission on 5th and Brush Streets. At the arrival of every and any Japanese at an Oakland station, negro porters ushered them immediately and directly to the Mission as the haven where assistance of all kinds was offered to Japanese newcomers. At that time there were only three occupied by Japanese (all of them rented) and though there were quite a number of men, the Japanese women numbered merely three.

Although in 1892, there existed a club for all Japanese, it was not until 1898 that there was found a true gathering place or a meeting center for the Japanese in the form of a

combined pool room, grocery, and barber shop. This date marks also the beginnings of the rise of various business undertakings by the Japanese. Barber shops, employment agencies and groceries sprang up, catering to Japanese patronage. Other trades, such as bath houses, cobbling, tailoring, and the restaurant business undertakings were established seeking American as well as Japanese customers. The Japanese cobblers did a flourishing grade, for at that time cobbling was all a matter of handwork and the Japanese were known to do the best and most skilled work. Cobblers thus stood first in point of number and in due time they formed an all-California Union. However, with the advent of the reaping machine, the Japanese shoe repairer's skill in handwork lost its advantage, and there occurred a decline in their importance and number.

In the year 1900, an incident occurred in Oakland which led to the organization of the Japanese Association. A Japanese man was found dead on the street, with no relatives or friends to claim him nor to arrange for a proper burial. The realization that similar accidents might recur, resulted in the formation of a Mutual Benefit Fraternal Organization which evolved into what is today known as the Japanese Association. The purpose of the Association is to keep records pertaining to the Japanese in the community (for one is found in every district wherein there is a large Japanese population), and to

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interest itself in the general welfare of the Japanese. Organizations of similar service clubs on a smaller scale soon followed; the members of each of these were bound together because they came from the same prefecture in Japan.

The development of churches and language schools also constitute an important phase in the history of the Japanese. In 1903, a disagreement among the members of the M. E. Mission resulted in its division. A third of its original congregation remained with the Mission, a third formed a Buddhist Church and another third organized a Congregational Church. In 1905 the M. E. Church South was added to this number of religious associations, as well as a Unitarian Church which however, lasted only a year.

About the same time, in 1904 to be exact, a Japanese Language School--the first in the county--had its beginning in the Buddhist Church. Both Buddhist and Christian children had been attending this school. Difficulties arose with the predominance of Christian members, and were resolved in the formation, in 1916, of the Oakland Japanese Language School and another school in the M. E. Church. Later the Oakland Japanese Language School came to be known as the East By Language School, and underwent another split-up, with one part transplanted into the Buddhist Church.

The year 1904 was recalled by one elderly Japanese as the

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date of the performance of the first marriage ceremony in the Western style among the Japanese. Among other important contemporary events in the history of the Japanese in this district was the organization in 1906 of the Japanese Business Men's Association. It died after two years of existence, but resumed its activity in 1915, boosted by the Pan-Pacific Exposition in San Francisco. In 1906 also, another business enterprise made its beginning, namely, the Pacific Printing Company, arising out of the need for some center on this side of the Bay for printing work in the Japanese language. The following year, the Empire Printing Company afforded competition. Recently the first of these two companies experienced a change of management and is now operated under the name of the Wanto Press (East Bay Press).

The year 1904 also is significant in marking the date of the establishment in Oakland of branch offices of the Japanese-American News, the New World Daily, and the San Francisco News, all daily journals with main offices in San Francisco. This step is important and interesting as an implication of the growing number and importance of Japanese residents outside of San Francisco, necessitating the creation of these branch offices. A weekly called "The Nation" also existed at the time, but along with the San Francisco News mentioned above, it had only a two year duration. In recent times, a third daily newspaper,

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the North American Morning Sun, appeared, but a year or so ago because three dailies were unnecessary to serve the limited Japanese reading public, it merged with the New World Daily into the New World-Sun Daily.

In addition to these organs reporting events and facts of the Japanese community and of the world at large, there was started in 1913 a weekly called The North Star, a sort of critical review, criticizing and commenting on events rather than merely offering factual information. It continued until 1926, a few years after the death of its original founder. In 1927, the co-editor of this weekly began editing and publishing a similar critical journal called The North American Review.

In 1906 the San Francisco earthquake and fire led many Japanese to make their homes in Oakland. The two important Japanese daily newspapers named above, the Japanese American News and the New World Daily transferred their headquarters to Oakland for about a year, returning to San Francisco at the end of that time when the city had been partially rebuilt. As was natural, this influx of the Japanese populace into Oakland was a great boon to the trades and various business concerns of the Japanese in that city. In fact, in 1907, there were organized two banks, the Commercial Savings Bank and the Nippon Bank to accommodate the many Japanese temporarily residing in Oakland. In 1909, both of these banks closed due to the return

of the Japanese people to San Francisco, and since then, there has been no bank owned or operated by the Japanese for the Japanese.

As for the present, the following is somewhat of a summary of the principal occupations of the Japanese in Oakland:

Housework (and cooking) in American homes

Gardening---since about 1925

Laundries

business enterprises with the greatest capital

Nurseries

Shoe repairing

Tailoring

important with regard to quantity.

Nurseries

Laundries

Cleaning establishments---important since about five years ago.

Groceries---most important trade of the Japanese since

a few years ago. Many Japanese own the fruit and vegetables sections of large American markets, and a few are proprietors of markets in their own right.

These general observations cover remarks, which to avoid repetition on so many of the individual report sheets, I have put together here.

The Japanese with whom I have had contacts have been almost entirely of the ordinary social scale. I have not, so far, come in contact with any having particularly remarkable experiences. They have come from all parts of Japan as will be noticed in the report sheets of the individual cases. They are of various occupations.

The depression has cut the income of most of them fifty percent or even more, and many are barely making expenses. Probably fifty dollars a month would be the limit of the income, at present, of most of these small business people, gardeners, shoe-repairers; with seventy-five to one hundred dollars for storekeepers and florists.

The social contribution of the ordinary adult Japanese who have been in this country, as far as I can tell, is not appreciable. They are rather benefited by the situations encountered here in business, work, and living conditions. They say, generally, that they find it easier to make a comfortable living here than in Japan, and even with the depression most of them prefer to remain here.

Because of the isolation of the Japanese through lan-

guage difficulty and racial antipathy, for the ordinary class Japanese there is not so much exchange of culture as with races who are not so isolated. Those whom I have contacted speak of the friendliness of customers and neighbors. The Japanese do not live in colonies so much, but are scattered about. Consequently the people they are in contact with acquire some knowledge of Japanese thought and custom. But on the other hand, there is a larger acquisition by the Japanese of some measure of the culture of America.

The younger generation, especially those born in this country and attending the public schools, grow up to be quite American in their habits. Most of these know but little Japanese, in spite of being instructed for an hour a day in Japanese in their Japanese Language Schools, for this is insufficient to give them fluency. Constantly using English, the younger generation think in English and prefer this language. Their knowledge of Japanese is limited to the small amount which they exchange with their parents or other elders.

I find a great desire on the part of the Japanese here to be American in their habits and ways of life. They are hindered, however, by the language obstacle. English language classes offer less benefit for the Japanese than for those whose language is nearer the English, because of the radically different way of putting thoughts. Consequently,

the Japanese have their social life mostly with their own people. The racial antipathy toward the Japanese likewise emphasizes this isolation. As a result the exchange of mental and social culture is not what it might be otherwise, so far as the ordinary class of Japanese is concerned.

The Japanese men of these ordinary walks of life have in general come to America single, and remained so for some time before obtaining wives from Japan.

One bright Japanese student of the University put up a plea to me for the young generation of Japanese parentage. He said, "Here we are born in this country, so are Americans by birth, and we want to remain here and be really Americans, but see how things are against us. Don't you think we are in an unfortunate situation? Is there nothing that can be done about it?"

**Vocational Opportunities for the Japanese Second-
Generation:**

1. Agriculture
2. Fishing
3. Laboratory technician
4. Retail business
5. Landscape gardening
6. Photography
7. Nursery
8. Oriental trade
9. etc.

This report was compiled with the assistance of Editor Ima-
zeki of the North American Morning Sun.

The Pacific and Nisei era are here, but where the era of opportunities and chances for success are, the Nisei frankly are at a loss. Every year these Japanese-Americans find competition keener, profits harder to obtain, and the day for them is past when a young man can hope to come out of school at 25, work until 45 and then retire with competence--and confidence. Today the Nisei youth, like their mothers and fathers who have jumped from one occupation to another and not unlike millions of Americans, are finding readjustment indeed difficult to the means to which they have long been accustomed.

They drift in the economic storm, trying to find a refuge in which they can build their homes, their livelihood.

Every year nearly three million young people in the United States reach the age at which they can go to work. For five years they have found almost every trade, factory and profession supplied with all the workers it needed. The Nisei disappointment and disillusionment has been no exception. They, up until the recent depression, were taught that education was primarily the "thing". The degree of education is still a fairly good index of social position, but now, many Nisei with a fair amount of education have found themselves not qualified for life's work. These youths, high school graduates and even college men and women, who have specialized in two or three subjects and topped off their academic knowledge with some practical experience in stores, shops or farms, have had, to be sure, their chance of employment. They may grease cars in garages, glue painted knickknacks together in art good stores or even deliver the groceries. The long and short of it is -- they have had a better chance of getting work than those who plod without education, vision or ambition.

But these youths, like millions of typical Americans, have found that it takes more than that. It now takes social and technical adaptability, ambition and some real hard work and self-appraisal to make their goal in life. Truly no Nisei is

satisfied with his condition as it exists. Everyone is seeking a way out--too many in the line of least resistance. The college graduate has come to think that the world owes him a living, but that is soon lost with his other college ideals. Many of them fresh from the high institutions of learning refuse to occupy positions held by high school graduates and waste their time while they await "an opportunity" to pursue their life's work. The Nisei have been accused of having only a hazy notion of what they want to do; too many believe that if they secure an education a good job will be supplied them. The Nisei have been accused of being too introverted, and lacking the aggressiveness of their white companions and hence fall by the wayside. Whatever it may be, the Nisei face a problem. The problem is: what should the Nisei do about seeking their livelihood?

It is too early to predict what means the Nisei will use to accomplish success. So far what is known today is that there has been little planning. Also what a few have done and what the rest are to do is not easy to predict since there are too many conflicting factors and there are too few of the second generation of age to afford any real basis for judging what the remainder will do. It is true, the parents of the older second generation are suffering from blasted hopes when the "career" they planned for their children has come to naught.

It has been the greatest disappointment for most mothers and fathers of Japanese-American boys and girls.

The Nisei may do many things to help themselves to a better understanding. First, he may follow the way of the first generation. So far the Japanese have largely entered three fields, farming, operating retail establishments, and fishing. It is reasonable to suppose that many Nisei will continue in the same lines. But what is the situation today? The sons of farmers continually hearing of bad years, of debts, of toil, coupled with the effects of the present business depression, which intensify the gloominess of the whole picture, are not any too anxious to step into their fathers' shoes. Nevertheless, agriculture offers the greatest opportunity for employment, the establishment of homes and the chance to prosper. Here the Japanese are wanted for they are among the best workers and come into least competition with the Occidental elements of the population. The Nisei can lease and buy land and thus establish permanent homes and prosper according to their knowledge.

The most successful occupation in which the Japanese are engaged is that of raising vegetables. Seemingly there are real opportunities of expanding this field both horizontally and vertically--horizontally by increasing the production of vegetables, berries and other agricultural products, and ver-

tically, by controlling the marketing of these products from producer to consumer locally and in the East. The Japanese have already established vegetable markets and grocery stores. With fish, they should be able to do the same, as they catch so many. But until more second generation citizens enter the fishing industry there is little likelihood of development there, for the first generation suffer from the fear that their livelihood will be taken from them by legislation. Japanese excel in the gold fish business. They are also excellent gardeners. Why would they not in time become nurserymen and enter landscaping? Their tea gardens are unique and should be popularized.

Similarly there should be more florist shops owned by Nisei following in the line of vegetable shops, as they raise flowers most competently. Here, there is opportunity for those with a specialized knowledge of agriculture, production, marketing, business practices and efficient management. It would seem that the Nisei would have many advantages over whites in export and import business with Japan. But this presupposes mastery of the two languages which we have seen is seldom the case for even one language. Those planning such a career should recognize that there is great competition for positions and prepare themselves accordingly. Retail outlets for Japanese goods and curios have not been developed to any

great extent. Opportunities are open here. The time is rapidly approaching when a readjustment in the Japanese retail business must be made, for the Nisei are trading elsewhere more and more. Yet if Nisei stores are run according to present American standards there would be no grounds for discouraging Nisei to take up the field.

Based upon studies of the aptitudes of Japanese it would seem that the younger generation would step into places where they are most efficient, but such has not been the case. Japanese are superior to whites in finger coordination and reaction time, and all this suggests the possibility of their becoming laboratory technicians, but no one has yet tried the field. Japanese are fond of photography and again few have taken the trouble to search for opportunities. Japanese have qualifications for teachers, ministers and social workers to a greater degree than whites, yet fewer of them are planning such careers. The chief difficulty, however, is in teaching, which is hardly open to the Nisei in public schools. It will be wiser for them to forego any possible opportunity until the days of agitation have been practically forgotten. Japanese are generally thought of as an artistic nation, yet very few Nisei have gone in for artistic expression.

A great variety of tasks are necessary in order that the work of the world may be performed. The attention of the young,

however, has been directed to only a few of them. It is obvious that all young people need vocational guidance. American schools supply some information, but they notoriously direct students away from the trades and agriculture into "white collar" jobs and they give pitifully little information about economic life. It is unfortunate that what pertains to earning a living is viewed as vocational, not cultural, and that it is so often felt that only cultural subjects should have place in high school or college. It is not surprising that there is a large minority of graduates from college with no idea of what they are going to do to earn a living.

It is impossible to advise the Nisei what to do. Too many complicating factors enter in to make such prophecies of little significance. True, the chances are against them, but the important thing is that the Nisei must investigate the possibilities ahead and not follow slavishly the educational and occupational programs of their older brothers.

A summary of what general opinion I got of the Japanese in San Francisco through interviewing, as a social worker, and as "one of them". I believe it is a true picture of "us". In making this summary report I shall have to jump from one thing to another; a few things may not be either interesting or necessary, but I shall have to ask the reader's forgiveness. Unaccustomed as I am to writing I shall try my best-- whatever comes to my mind I shall put down -- so, proceeding--

Recently we have had many editorials in our Japanese newspapers up and down the coast regarding the second generation problems. The Japanese people, especially, seem to differentiate very markedly between the Japanese born and raised and the American or Hawaiian born.

The first generations, our parents, seem to have it set in their minds that if their offsprings, the second generations, act "American", they've "gone to the dogs". Here are some of the things they want us to do: talk more Japanese, act more Japanese, and think more Japanese. I have two children. Heaven help me if my friends, the "elder" ones, find me talking English to the children. They will say that the children will learn English fast enough, but no Japanese, because this isn't Japan, so that's the reason why they want me and the wife to speak Japanese within our homes.

We second-generation Japanese are starting to realize now that it is imperative that we understand our parents' tongue. After all we're Japanese, and it is really funny when I bump into a fellow of my own race who can't speak or understand Japanese at all. Some used to feel that, being that way, we were 100% Americans. Bosh! No matter if we spoke English perfectly our faces wouldn't lie, we're unmistakably Asiatics, moreover we are Japanese. Our American friends especially on the Pacific Coast, would never forget it. Another thing, if we understand how to read, write and speak in the Japanese language and if we should go to Japan, it would be a whole lot easier to land jobs or to do anything. I know of many who have gone to Japan because they have been unable to find positions here, and have found good ones in Japan. Many, too, have come back because they couldn't find jobs or hold onto them, because they were unable to talk "every day Japanese". That's what confronts many of the second generation Japanese. Also, many of us are so "Americanized" that we think, act and talk that way. But when it comes to earning our daily bread we realize the futility of it all. We ask for jobs at a Japanese place, and we have to understand the Japanese language, manners, customs; if we work for the Japanese, the same; if we go in business for ourselves, it's the same.

Now, if we should go to look for a job amongst the other races, we have to take second choice, except in some few positions where the "whites" or other Asiatics can't or don't know how to do it. Worse than that, there are no openings except as domestic or a few "select" jobs, because of prejudice and also because the other employees "kick". With more second generation Japanese coming of age each year, with many from the colleges, it is a problem for America, especially on the Pacific Coast.

Take the fellows coming from college: those that come with degrees in many professions and trades, even with Phi Beta Kappas and Sigma Xis can't find jobs. What do they do? A graduate who holds an electrical engineer's degree tried for a few years and found it impossible to secure a position, so he became a minister and works in his community of Japanese young people now. It happens that he didn't understand Japanese much. That wouldn't do, so he went to Japan to study for a few years. Another, also an electrical engineer, helped with work in his father's gold fish aquarium for five years after he got his degree, waiting for a position. He never got it. Recently, he went to Japan and found a job as an engineer with the Victor Talking Machine Company. He got married--that was one problem solved, but how about the others, past, present and future? Another electrical engineer

was idle for eight years, worked at everything except electrical engineering and went to Japan a few months ago.

Those receiving degrees in the field of business-- where do they go? -- art goods stores on Grant Avenue at sixty dollars per month, dusting off gilt Buddhas and selling vases to fanatics. They're not satisfied; one can do that without going to University of California or Stanford for four years, but what else is there? It's always the same tune. The Japanese aren't doing business in a big enough way to absorb them, at least most of them. What we hear is, the second generation Japanese are not any good, as though it were our fault that our parents gave birth to us in America, instead of in Japan. Without being funny, that's how it is: by blood, we're Japs; by allegiance, we're Americans. We are supposed to clap when American battleships appear on the screen, and we join the R.O.T.C.'s in school, be Boy Scouts, join Citizens' Leagues--and some "hans" in Washington dub us "spies" for the Mikado, saying that we are ready at any time to take arms in the event of war for the Emperor, and that we work and send all our money to Japan. We're the "lost battalion" -- the "real" Japanese condemn us and the whites ostracize us. Thus the New Americans, the American-born have quite a problem on our hands, socially, culturally and economically. That may account par-

tially for the increasing numbers of second generation Japanese going to Japan these days. With each sailing we find more and more of them on the passenger lists of the steamships.

Regardless of what races, if they're New Americans they're having a tough time adjusting themselves to new environment and ideals, especially if they have the blood of their parents, with heredity playing a large part. For instance, the Japanese and Chinese American-born all have that natural "born with them" appetite most of the time for native food of rice, cooked or prepared in true Japanese or Chinese fashion. "Blood is thicker than water"; but as the generations pass, we get "Americanized" or whatever you call it, and get to enjoy rib-steak and potatoes in preference to sukiyaki or chop suey. Now take my wife, she's of the third generation, whereas I'm of the second. She's more American than I am, and only recently learning the Japanese alphabet, she talks Japanese with an accent. That's easy to account for. Her parents were American-born, spoke more English, did things in the American style and never saw Japan. They preferred America. Naturally, my wife was bound to become less Japanese. Now, my children, being of the fourth generation on my wife's side (there are only a few such in America. I don't know of any, fourth generation children outside of my

own) are "worse" or "better" Americans. Nothing Japanese is left in them.

It's interesting how environment changes us. That's the way with the second generation Japanese. Mostly, they can't understand Japanese at all; they sing popular songs, tune in jazz bands on their radios, read risque novels, tell smutty jokes, go see "hot" movies, neck, wear stylish clothes, elope to Reno, go to dances, prefer sport roadsters, eat cream puffs, play golf, and think it snazzy to look sophisticated. What can you do with them. And the immigrant Dad and Mother trying to make them realize that they are after all Japanese, teach them Japanese manners and customs, language and ideals, and make them attend Japanese churches, so that they may incorporate a little of the Japanese with their American ways. The parents certainly have a tough time. Here are the parents of girls, daughters ready for marriage, with not much of prospective husbands to pick from. They have degrees, but no jobs; most of them have no future in America and most are care-free. I know of one family which has five daughters, all of marriageable age, but no prospect. Maybe enough material, but not much to choose from.

At the present time, I can say truthfully, many are struggling on, with one eye toward a position ultimately in Japan because unless conditions change through better coopera-

tion or America's realization of their problem, they see no bright future here. In the meanwhile the second generation young people are doing their best, despite the times. Many are still managing to enter schools of higher education and striving to do good. The older second generation are of about forty to forty five years of age, the next group about twenty to thirty, and down to new born babies plus many of the third generation, and before long the fourth generation, but the second generation members seem to have the bulk of the responsibility, because by what they do or don't accomplish, the people of America will know the Japanese in America. America has the responsibility in educating and making of them and their children good Americans. The second generation Japanese have a double duty of representing the Japanese allegiance to America.

When I was small I could always tell Etas by their smell, for they always worked at jobs that Japanese disliked. They were grave yard diggers, undertakers, dog catcher, slaughter house workers, tannery workers and fur dealers.

Etas came first from Korea and China, but could find no work so they had to do the work others refused. As a result they were outcasts and lived together in one part of the town or city and married only among themselves. Of course in Japan when a marriage takes place the history of the bride and groom is examined by the parents. If one is found to be an Eta, the marriage is not allowed, with the result that they are forced to marry their own kind.

Eta means dirty in Japanese. The Etas were very much like the Jews and were very saving and spent very little, so Eta colonies were very rich.

In Japan if you held up four fingers and said "He is this", it meant he was an Eta. It signified the Eta's working with four legged animals in their various occupations such as slaughter houses, dog catchers, dead horse removers and animal skimmers.

In 1867 when the Daimyo returned and the Emperor became the sole ruler, the Eta scattered all over Japan so people

would not know they were Etas and found work much the same as the rest of the Japanese. They also went to the public schools and became soldiers. Fifteen or twenty years after this time they were forgotten and not much known of them for they were assimilated with the rest of the Japanese.

Today in Osaka there is a large population of about 20,000 Eta living in one part of the city called Nishi hama cho. They carry on the same kind of work as their forefathers did, and this part of town stinks just like your butcher town.

The Eta did not leave Japan because they were not educated and knew nothing of other countries. They first immigrated to the Hawaiian Islands about 1900 to 1910, and then came to the United States. There are only a few and it is difficult to tell them from the rest of the Japanese, for they do not mention that they are Eta.

In the Oriental communities of the Pacific Coast cities there are growing up today second generation young people who are unacquainted not only with the culture of their parents, but with that of the land of their birth. They may have high school diplomas and membership in churches and other organizations without becoming adjusted to American life. As I am a Japanese college woman, I shall speak only of the girls' problem, although I fancy the boys' is not particularly different.

The American frequently misunderstands the Japanese girl and thinks that she lacks initiative, because she is reticent, timid and self-effacing. She lives behind an invisible wall, belittles her talents, and prefers to sit back and enjoy other people's work rather than risk the possible disapproval of her own. These American-Japanese girls are intelligent, and often have considerable ability, even if they have played the part of onlookers. When they are alone in their own group, they become interested, enthusiastic and often distinctly original. There is a Japanese song which characterizes their attitude toward outsiders. "You hide your thoughts behind our fan". In so doing they never give others a chance to know them.

Their self-effacement is better understood in the light of their background. Most of their parents came to the Pacific

Coast as hardworking immigrants and found employment in fruit orchards, vegetable and other farms, or in domestic service. They looked upon America as a land of golden opportunity, where, after a few years of hard work, they could amass a competence and then return to their beloved Japan. Therefore, they were willing to live in shabby houses, deny themselves almost every pleasure and live often on inadequate food. They did not learn English, nor try to understand American ways. They simply wanted to get rich and sail hom to Japan.

Before long these men found life was not so simple on the West Coast as they had anticipated, and, moreover, they were not getting rich. Worst of all they could not sail home. When they realized they were to spend many years in a foreign land, they sent for their wives and established their families. Even then, the idea of returning to Japan was in the back of their heads. They did not improve their homes, or try to become a part of the American community.

As the years passed and the children grew up, the prospect of returning to Japan grew even more remote. They then began to realize that they must take steps to educate their American children, and to introduce more semblance of permanence into their way of life, for the children would be strangers in Japan as they themselves had been in America. As community problems were now pressing to be met, a make-shift

permanent community was begun.

Surrounded on all sides by prejudice of which the second generation has no conception, the Japanese took up their homes often in the so-called blighted areas, built their shops and amusement places, language schools and churches; for whatever happened the children must be taught the language of the fatherland. Often all of the better districts in a town would be closed to them, and they were forced to congregate wherever they could find a place to live. Because they were hard-working people, and still are, their contacts were with the humbler class of Americans.

Rising out of this background, it is not strange that the second generation Japanese woman sometimes retires from reality, particularly when we remember that tradition has glorified reticence, repression and selflessness for women. This unhappy history, however, offers little excuse for the extreme attitude of some young women today. Unlike their mothers they do not have to work hard, nor do they have to meet the humiliation of being unwanted foreigners and the burning prejudice suffered by their parents. These twentieth century girls forget that through the ages the self-effacing Japanese woman has been strong and courageous, ready, when necessary, to fight as a brave warrior. Today, cosmopolitan people welcome American-Japanese women, and a broader life is open to them than was to

their mothers. In school and college they make many friends who are glad to continue their friendship after campus days.

Unfortunately, too often the second generation girl will take a degree and scoot back to the community to be swallowed up in its ease and pettiness. Sometimes through the dominating influence of the elders, the young women flounder about in vain for something to turn up. American social life many do not know how to reach, and Japanese, too, is beyond their grasp. Many of these young people do not even speak Japanese, and most of them neither read nor write the language. There they are, hanging in mid-air wanting opportunities for self-expression, yet not knowing how to get them.

These are some of the reasons why the work of a group leader in a Japanese community center is difficult, but challenging. To arouse the dormant interest in things about them; to awaken initiative; to stand by while these stranded young people are groping for a finer life, and above all to help them appreciate the culture of both lands offers a career of usefulness second to none.

To be specific, what are some of the immediate possibilities of realizing these ideals? At present their social and intellectual activities are limited to their church and some other organization as the Y.W.C.A. of their own nationality. In short, they still keep within the confines of their own

community. Would it not be possible to plan meetings with groups of different nationalities; to enjoy each others' programs and to help each others' problems through talking over their common difficulties. The International Institute has made a beginning, and the Japan Society has helped to bring about better understanding between leaders in Japanese and American communities.

Then might there not be small meetings of second generation Japanese and other groups for the friendly and joyous exchange of ideas and talents? From time to time these groups might be entertained in their clubs, or in the homes of understanding people of both nationalities. Social functions with all the finesse and niceties of both Japan and of America, not too much to frighten the young people and make them ill at ease, but enough to make them sense the difference between the haphazard and the finished way, would give invaluable assistance.

An enterprising, enthusiastic club leader could find through a study of the programs of other clubs many ideas to enrich the programs of the second generation clubs. Classes will become a success, if the leader fits them to the needs of the group. When the members find they are doing interesting things better and better, their interest will need no pushing, but the young people will come to the center of their own ac-

cord. Occasionally the discouraged will need extra attention, but their success will give the leaders great satisfaction. Time and attention given to this group will bring the greatest compensation to a club leader.

Awakening interest and enthusiasm will lead to creativeness, then to initiative and pride in accomplishment, whether great or small. Then will come to the individuals a desire to share their treasures with all, irrespective of creed or nationality, and with the rise of this feeling, the Japanese communities cannot remain closed.

Now, if we should go to look for a job amongst the other races, we have to take second choice, except in some few positions where the "whites" or other Asiatics can't or don't know how to do it. Worse than that, there are no openings except as domestic or a few "select" jobs, because of prejudice and also because the other employees "kick". With more second generation Japanese coming of age each year, with many from the colleges, it is a problem for America, especially on the Pacific Coast.

Take the fellows coming from college: those that come with degrees in many professions and trades, even with Phi Beta Kappas and Sigma Xis can't find jobs. What do they do? A graduate who holds an electrical engineer's degree tried for a few years and found it impossible to secure a position, so he became a minister and works in his community of Japanese young people now. It happens that he didn't understand Japanese much. That wouldn't do, so he went to Japan to study for a few years. Another, also an electrical engineer, helped with work in his father's gold fish aquarium for five years after he got his degree, waiting for a position. He never got it. Recently, he went to Japan and found a job as an engineer with the Victor Talking Machine Company. He got married--that was one problem solved, but how about the others, past, present and future? Another electrical engineer

was idle for eight years, worked at everything except electrical engineering and went to Japan a few months ago.

Those receiving degrees in the field of business-- where do they go? -- art goods stores on Grant Avenue at sixty dollars per month, dusting off gilt Buddhas and selling vases to fanatics. They're not satisfied; one can do that without going to University of California or Stanford for four years, but what else is there? It's always the same tune. The Japanese aren't doing business in a big enough way to absorb them, at least most of them. What we hear is, the second generation Japanese are not any good, as though it were our fault that our parents gave birth to us in America, instead of in Japan. Without being funny, that's how it is: by blood, we're Japs; by allegiance, we're Americans. We are supposed to clap when American battleships appear on the screen, and we join the R.O.T.C.'s in school, be Boy Scouts, join Citizens' Leagues--and some "hams" in Washington dub us "spies" for the Mikado, saying that we are ready at any time to take arms in the event of war for the Emperor, and that we work and send all our money to Japan. We're the "lost battalion" -- the "real" Japanese condemn us and the whites ostracize us. Thus the New Americans, the American-born have quite a problem on our hands, socially, culturally and economically. That may account par-

tially for the increasing numbers of second generation Japanese going to Japan these days. With each sailing we find more and more of them on the passenger lists of the steamships.

Regardless of what races, if they're New Americans they're having a tough time adjusting themselves to new environment and ideals, especially if they have the blood of their parents, with heredity playing a large part. For instance, the Japanese and Chinese American-born all have that natural "born with them" appetite most of the time for native food of rice, cooked or prepared in true Japanese or Chinese fashion. "Blood is thicker than water"; but as the generations pass, we get "Americanized" or whatever you call it, and get to enjoy rib-steak and potatoes in preference to sukiyaki or chop suey. Now take my wife, she's of the third generation, whereas I'm of the second. She's more American than I am, and only recently learning the Japanese alphabet, she talks Japanese with an accent. That's easy to account for. Her parents were American-born, spoke more English, did things in the American style and never saw Japan. They preferred America. Naturally, my wife was bound to become less Japanese. Now, my children, being of the fourth generation on my wife's side (there are only a few such in America. I don't know of any, fourth generation children outside of my

own) are "worse" or "better" Americans. Nothing Japanese is left in them.

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At the present time, I can say truthfully, many are struggling on, with one eye toward a position ultimately in Japan because unless conditions change through better coopera-

tion or America's realization of their problem, they see no bright future here. In the meanwhile the second generation young people are doing their best, despite the times. Many are still managing to enter schools of higher education and striving to do good. The older second generation are of about forty to forty five years of age, the next group about twenty to thirty, and down to new born babies plus many of the third generation, and before long the fourth generation, but the second generation members seem to have the bulk of the responsibility, because by what they do or don't accomplish, the people of America will know the Japanese in America. America has the responsibility in educating and making of them and their children good Americans. The second generation Japanese have a double duty of representing the Japanese allegiance to America.

Five years ago when bright Nisei (second generation) high school and college graduates found their diplomas "open sesame" to a world filled with "no help wanted" signs, only then did they begin to realize they were facing a problem. This aspect of the unemployment situation was hitting the Nisei tragically, but few Nisei, let alone the millions of whites, had, up to that time, thought of a striking scarcity of jobs. Few second generation Japanese up to that time had definitely planned a career in America. That was five years ago. What is the situation today?

This occupational problem is also a psychological problem because of the human factors involved in the study. It must be recognized that essentially the Nisei are no different from the second generation of the other immigrant groups. The Nisei problem is only to a limited degree a "Japanese" problem, yet in many respects this is the key to the situation. One of the greatest handicaps of the Nisei is not being able to lose his identity, a handicap not typical of the Caucasians. Other peculiar but limited features are the questions of dual citizenship and the welter of dilemmas confronting them such as whether or not they shall be essentially Japanese or American, whether they shall go to Japan or stay here, whether they shall marry in the Japanese way or not. The white child is

confused enough by all that he encounters, but the second generation has this added to the burden.

The greatest obstacle to the employment of Japanese is race prejudice. This is a psychological problem. The solution of this factor may solve the occupational difficulties confronting the lives of the Japanese-Americans. From the Japanese side, Nisei, buffeted about by the whites, feel that they are inferior. From the American point of view, the long prejudice of the natives against the Japanese has been extended from the first to the second generation. The average Nisei child cannot see why he should be disliked or discriminated against. Once the prejudice had been established against a single Japanese, the differences in his appearance or manner became signs not merely of membership in the Japanese race, but more important still, of the stereotyped reactions. The prejudice was natural; it has accompanied every group because of different factors in a common environment.

That the prejudices still live today among the second generation is brought out continually. The specific complaints leveled against them are that they are industrious and sometimes too successful, hence they are suspected of being dishonest, tricky, greedy and grasping. There have been objections based on racial grounds and both the Japan-

ese and the Americans admit that the race is unassimilable. Objections on political grounds have been based upon dual citizenship. That is how the Japanese stands in the social and economic environment of the country. There has been no distinction between the first and second generation.

To study the occupational opportunities of the Nisei, we must dig into the history and the characteristics of the Nisei and see what are their potentialities. As a physical group how do the Nisei stand? Numbering more than 69,000 of which nearly 50,000 are in California, they soon will provide an immense problem as far as jobs and positions are concerned. Today the number of second generation Japanese over 21 years of age is around 5,000, so the problem is still that of a younger group whose average age is around fourteen.

As far as mental ability is concerned, Japanese and whites are nearly equal. On the basis of school marks Japanese are distinctly superior to whites in Junior and Senior High Schools, but slack later on. When compared with whites in standard educational tests, grammar school Japanese are lower on the whole in school subjects calling largely for linguistic ability; in arithmetic and spelling they are equal to and superior to whites. The Nisei have artistic aptitudes, but they have not as yet entered skilled crafts. They are neither masters of English or Japanese. They are

honest, as far as crime and delinquency records show.

As to occupational and vocational interests the Nisei have so far shown an interest in agriculture; very few in skilled trades, many in business and professions. So far very few have entered administrative work because of the objection of whites to working under Orientals. Until Japanese enter more into skilled trades, where they are most efficient, that field will be closed to them.

The Nisei have followed the steps of their parents. They have become gardeners, marketmen, grocers. Very few have as yet gone out into new fields. A few have gone into the garage business. The dominant Japanese characteristic is that Japanese will seek occupations in which they can be their own bosses. The professions meet this requirement; also farming, retailing, even gardening and house cleaning; but why not extend this to other occupations? The vocational-occupational problem is also hindered by the fact that the Nisei have little capital to work with. Although some Japanese have some capital the majority of Nisei will have to work out a solution of their own.

These things considered, how is the second generation going to earn a living and how is it going to get along with whites are two intimately related questions. Mentally and morally the Japanese-Americans are similar to whites. Morally

the Nisei are possibly superior to whites. Considering their opportunities the second generation have so far made an excellent record. They are eager for education; their scholastic records have been above average. Physical differences have little practical significance except in the striking fact that the Japanese-Americans do not look like Americans. There is no question but that this very greatly affects their problems. But the Japanese are partly to blame. They have not striven to minimize this difference.

The crux of the whole Nisei problem then, rests upon the answer to three questions: Will the whites radically change their conception of the Japanese as time goes on? If so, how rapidly will such a change take place? And finally, how far will such a change go?

The answers to these three questions depend very largely upon how the second generation Japanese conduct themselves. If they show adaptability and success in later life as they have already given evidence in school, and in behaving themselves out of school, they will find the attitude toward them changing for the better. The answers to the three questions depend, to some degree, upon how the Japanese in Japan conduct themselves. The better Japan-America relations there exist, the better it will be for the Nisei. The future for the Nisei is optimistic. There is a big struggle, however,

in first overcoming race prejudice; second, in the Nisei overcoming their inferiority complex. The best advice is-- this is not a time for extreme specialization.

The second generation group must recognize that their progress will come by climbing the ladder of success. Other second generation immigrant groups have progressed beyond their parents. But for the most part they have not achieved the position that their own children attained later on. The Nisei success will be measured by the distance progressed from the point where the first generation stopped and by the variety of directions in which it advances.

In my various reports I have struck the note of optimism based upon facts. The facts present no gloomy picture of the Japanese in America. Nor do they sound an alarmist note as to the future relations between our two countries. On the contrary I believe in the innate capacity of the Japanese to live harmoniously with the Americans, and their ability to emerge happily from their present plight, which is due to an organized campaign of slander and fabrication that has been directed against them during the last several years. I entertain faith in the sound common sense which will enable the leaders of the two peoples to arrive at an amicable solution of the question so befogged by this propaganda.

I do not extend a helping hand to anti-Japanese agitation. I would fain leave that "noble" task in the able hands of Messrs. McClatchy, Johnson, Hearst, Shortridge et al, and their "holy" allies, the newspapers of California. People are not lacking who are so gloomy in temperament and so mean in disposition that they prefer to see the dark side of things to the exclusion of the bright side. In my contacts with Americans I have been led firmly to believe in the innate goodness of the American heart, as well as the essential soundness of the American mind, and this in spite of

twenty five years in California!

During these years I could not help seeing the American people at their worst. I also have painfully observed, and have been brought into direct and galling contact with certain elements, mercenary, treacherous, double-dealing, unscrupulous in promoting selfish ends, who are ruthless in making capital of the predicament of the weak and powerless. At the same time, I have become intimately acquainted with men and women, public-spirited, high minded, self-sacrificing, and fearless in voicing their convictions. In contrast to the meanness of the self-advancing politicians and agitators, the nobleness of such men and women stands out in relief more prominently than under ordinary circumstances. The agitators, callous to ideals, scorning at self-denial, unaccustomed to do anything without expecting material return, cannot fathom the minds of those courageous Californians who have come forth to aid the Japanese against this campaign of abuse and slander. In imputing motives to these Californians, the mercenaries simply confess their baseness and pruriency.

I hope to forget the sordid and self-seeking, remembering only the noble and self-sacrificing. I have ceased to look upon America as an apotheosis of justice and humanity, and I am neither disillusioned nor disappointed. On the other hand I am thankful that the trying years I have spent

in California have revealed to me the best, as well as the worst, elements of the American people, thus affording me the opportunity to know that America, like the rest of the nations of the world, is made up of men and women who are neither superhuman nor subhuman but just simply human. As Burns once said, "A man's a man for a' that", I say, "A nation's a nation for a' that".

No one denies that the contact of different peoples and civilizations is liable to create friction. But the unalterable fact is that the West has gone to the East, and the East has, in turn, come to the West. And it was the Western gun which battered down the doors of the East. The only sensible and honorable course which East and West should now follow would be a course of mutual concession, of mutual tolerance, of "live and let live". The author is certain that, in the end, the responsible leaders on both sides will solve the question without straying far from that course. In my contacts with different people, in securing interviews, I have learned that whether it be the races of the East or those of the West, we're all "brothers and sisters under the skin". Our wants and needs are all the same, we have the same purposes in life, and when we are in like circumstances we behave the same, think the same, and carry out the same ideals. I firmly believe that racial prejudice is a "racket".

but also know that it is conspicuously present in America, and that if we all fight against that, we can solve many of our problems. I shall endeavor in my last report to make a summary of the Japanese problem in America, the first generations (the pioneers, our parents; grandparents for many of us) and ourselves, the second and third generations, what confronts us, what issues come before us, what we think, do and wish to do.

Food: "Nihon-Shoku", Japanese-style food.

While many of the customs of Japan that have been transplanted to San Francisco are not immediately apparent to the tourist or casual observer, the quaint little restaurants that dot the Japanese section offer a variety of dishes whose composition and service are distinctly of the Orient.

Particularly on Buchanan Street, between California and Sutter, and on Pine, between Fillmore and Laguna, do Neon signs, blatant in their Occidental newness, invite one to partake of "Sukiyaki", the national dish of Japan.

There is a saying in the Orient that Chinese food is queer to look at, but good to eat; and that Japanese food is charming to look at, but not very good to eat. Japanese are forbidden by religion, on many occasions, to eat meat, so fish is the main dish. For another thing, in Japan they have only few cows, so they use little of no milk, cream or butter.

Food, in a typical Japanese home or restaurant is beautifully served. Each person's food is served separately on a lacquer tray and each dish is a pleasure to look at. The soup is put into lacquer bowls, from which one drinks it. The fish is usually fried a delightful brown, and each person has a crisp little one to himself. The Japanese also serve certain sorts of fish raw, usually, bass, tuna, rock-cod and it is served cold,

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cut into little slices, and eaten with a little soy sauce with rice. This is surprising to the Occidental people but it is surprisingly very good. The eggs are often baked in separate dishes, with vegetable stirred into them. Tea, of course, goes with every meal, and rice, instead of bread and potatoes. The rice is brought in for everybody in a large covered lacquer tub. For cakes, they have them made of rice or of bean curds, and a great many cold pickled things, radishes, lily bulbs, red beans, and others including bamboo shoots, bean sprouts and soy bean cakes. Sliced octopus, dipped in combination of soy sauce and vinegar is also a delicacy. Japanese eat beans in some form every day-soya bean cakes, bean soup, fried bean cakes etc. One cannot get away from beans in a Japanese dish.

Sukiyaki, is a national dish. The unique part of it is that it is eaten while it is being cooked right in front of you. Usually a provision is made so that a small one burner stove is placed in the middle of the table and supplied with a large fry-in pan. The host or hostess, or waitress places a little water in the pan and the ingredients then put in. It consists of thin slices of beef, bean cake curd, cabbage leaves, onions, green onions sliced, mushrooms and gelatin strings. A little at a time is added and flavored with soy sauce, a little sugar and occasionally a little "sake" is added. As they are cooked a little of each is taken from the pan unto each individual dish and

eaten by dipping each mouthful into beaten raw egg and with rice. At the end of the meal usually one tops off a meal by "Ochozuke", rice with tea poured over it and "tauke-mono" pickled vegetables. Tea, of course is served and drunk by everyone throughout the meal.

One specialty is a cold picnic lunch, which the Japanese take with them on trips, picnics or work. It's called "Bento", and comes in two little wooden boxes, alike a box-lunch. One contains cold rice with either either in rounded shapes with sprinkles of "goma" (sesame seed) or loose, and sometimes "red", when cooked with sprinkling of red beans and vegetables, and the other contains fish, pickles, lily bulbs, beans or chicken and maybe gelatin moulds or anything else. A fresh pair of wooden chopsticks and a paper napkin are tied in.

Chopsticks: "Bashi"

To a foreigner, eating with chopsticks is the most exciting part of a Japanese dinner. Once you get the trick and the feel of them, it is perfectly simple to eat with them. Chopsticks come in pairs, still fastened together at one end by a bit of the wood from which they are made. As you have to split them apart to use them, you know that you are being served with a fresh pair, these are called "wari-bashi".

Another kind, is that made of ivory, or imitation ivory; they are used in formal dinners. Every household has either

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individual chopsticks with individual containers for each member of the family, or else plain round lacquered "hashis" or those sanitary discarding chopsticks, incidentally most of them have toothpicks between the sticks and wound in napkins and then covered with paper.

Beds:

Many Japanese even in San Francisco still sleep on the floor, instead of beds, as in Japan. Usually the pillow is hard, and stuffed with rice or small beans. The Japanese claim the regular bed is bad for the spine, because it caves-in in the middle. Many Japanese are unable to get accustomed for many weeks, after their arrival from Japan to sleep in beds, and make their beds on the floor. The pillow, rests on the neck to prevent the women's extreme hairdress from disarrangement.

Home Life: Bath, "O'furo".

The "Nihon-furo", or Japanese baths of which there are several here, are deep wooden affairs, and usually square, one sits in it first to warm and "soak", then he or she starts washing-up, only not in the tub. He gets out of the water and soaps himself, then with a pail he scoops some water out of the bath and washes the soap and dirt off of his body. Then he gets back again and warms himself before getting out. Japanese like their baths hot, and one looks like a boiled lobster when he gets out

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of the bath. A Japanese bath room has to be specially constructed to meet all that water splashing that is done while bathing. In a family it is taken in rotation: if a guest is present, he's first, then the father, mother, and the children and servants last. It's still being done in America wherever there's a Japanese bath, but it's usually on the farms. The same tub of water is used no matter if twenty person takes a bath. The water is heated by burning wood beneath the tub, the bottom of the tub being tin, or sheet metal with wood-slats over them. Few of the baths are large enough to hold four or more persons at one time. There may be "mixed Bathing" in Japan, but I doubt if there's any in America. But, it is common where Japanese couples take a bath together in one tub and "scrub each others backs", in America. Economy?

Homes: "Toko-no-ma".

The decorations of a Japanese home is very simple. Usually at one end of the sitting room is a raised platform, called the "toko-no-ma", above which is hung a "kake-mono", or picture scroll. On the "tokonoma" one usually sees vases of bronze or porcelain, containing branches of flowering shrubs, and often valuable art objects are placed there.

Writing: Ideographs "Shadow"

In the Japanese language there is but one word, "kaku", for writing, drawing, and painting. From that it is easy to see that writing has always been looked upon as one of the fine arts. At least three or four thousand Chinese characters, or "ideographs" must be learned for daily use, and most of these may be written in several different ways. The student who aspires to become a scholar must learn twice as many. By learning to master the difficult art of writing the scholar acquires a remarkable combination of qualities. Instead of placing his roll of paper upon a table as an American would, the Japanese holds it in his left hand; he therefore must of necessity, write from the shoulder and elbow as well as the wrist. He uses a brush dipped in India ink, and his writing paper, being porous, absorbs it immediately. The result is to produce strength, precision, and grace. Writing is an art that can seldom be mastered by a grown person, but when acquired in childhood it gives skill and deftness in other forms of art. One who has learned to write Chinese ideographs can be taught to do almost anything else with the fingers. Therefore the Japanese think as highly of their skill in writing as we do of painting or drawing. Ideographs are taught in the Japanese language schools in America, and there is also an club of ideographs in California, which holds classes, meetings and exhibitions of its members and the works of masters.

Manners: Politeness.

In ceremony and the forms of politeness the people of Japan are extremely strict. Their greetings and salutations, their apologies and requests, breathe extreme humility on the part of the speaker and unbounded admiration of the one addressed. By low bows and courteous gestures they indicate deference to your wishes. A very high-born person might invite you to honor with your "exalted presence" his "miserable, disreputable, unworthy dwelling," or to "hang your honorable bones" upon his "dishonorable seat". Yet this would be only the accepted language of highly ceremonious custom of the Japanese. I am often invited to dinner, and sitting down to a magnificently prepared dinner, hear pleadings from the hostess to exert my patience and eat "this most untasty morsel of food that was spoiled by bad cooking". Just the opposite of what one hears from an American. Usually it is, will you please try my very best cooking; I cooked it to please you. etc.

Sports: Wrestling.- "Sumo".

In Japan, when the great semi-annual wrestling tournaments are held at National Hall in Tokyo, practically all Tokyo gathers to watch the contests. Business men, society women, students, flappers, geisha girls, soldiers and all the other citizens of the metropolis fill the arena, to some overflowing number of ten to twelve thousand. The contests last for eleven days. This form of wrestling is still a favorite among the Japanese in Am-

erica, although the American form or style of wrestling of the present generation appeals to many of the Japanese sport lovers and contestants.

In the Japanese style, the beefy wrestler struggle with one another from early in the day until late in the evening. Throughout the tournament interest never lags. Some business men have special telephones connected with their offices so as not to miss a single bout. This traditional sport has a long history. The first bout on record took place in 25 B. C. In feudal times the sport was encouraged by the warrior class, and exhibitions were held to raise funds for temples.

The first professional match was licensed by the government in 1630; the annual contests, begun shortly afterwards, are still one of Japan's favorite sports, despite the popularity of baseball and other Occidental sports. Wrestlers in Japan are as unmistakable as bull fighters in Spain. Standing head and shoulders above the average Japanese, these corpulent gladiators sometimes weigh as much as three hundred or three hundred and fifty pounds. They are said to eat two or three times as much meat as the ordinary man and to drink great quantities of sake. The career of the tyro, before he can win his way into the Tokyo ring, is almost as highly competitive as that of a young prizefighter in America with ambition for a championship fight at the Yankee Stadium.

At Japanese wrestling contests, rituals centuries old are always observed. In entering the arena the contestants enter the arena through the "hana michi", or the flowery way, like the actors in the ancient "kabuki" plays. They are naked, save for their loin cloths and rich damask aprons embroidered in gold and silver. After the contestants have seated themselves at both sides of the rings, the umpire formally announces their names and their records. Two wrestlers then enter the ring and after stomping five times with one foot they face each other like two beasts. The umpire with his fan in his hand watches every move. The contest itself is perhaps the best answer that can be given to the question "What happens when an irresistible force meets an immovable body?" A wrestler is defeated if he is thrown by his opponent, if his foot crosses the straw boundary of the ring, if his hand or knee touches the ground. Some wrestlers spring suddenly upon their adversary, others gain victory by sheer weight; still others are skillful in dodging, tripping, bending and grappling.

The bouts last as long as twenty minutes with time out for an occasional drink of water. When a wrestler is victorious he squats proudly by the side of the ring while the vanquished leaves without ceremony. Finally after the eleven days of combat, the "Yokozuna", or champion of champions, is chosen. Usually he is decorated by the coveted straw belt, symbol of the fact that

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he has achieved the highest position attainable in the ring. Contests are held in America on the Pacific Coast, but not on a large scale. Sports lovers like the American form better and there has recently been quite a large number of Japanese wrestlers invading the American arenas.

Mental Capacity of American-born

Japanese Children

Extract from a monograph bearing this title, by Marvin L. Darsie, University of California, Southern Branch. One of the Comparative Psychology Monographs, edited by Walter S. Hunt of Clark University, Vol. III, 1925-6.

Page 86. Conclusions:

1. In reading and language, Japanese children are markedly inferior to American.
2. In informational subjects depending particularly or largely upon reading, Japanese are slightly inferior to American children.
3. In arithmetic and spelling the differences are negligible.
4. In penmanship, drawing and painting, Japanese children are superior to American.

Japanese children impress teachers as being less self-confident, freer from vanity, and more sensitive to approval than American children. They are also rated as more stable emotionally, and more responsive to beauty than Americans. In original and general knowledge, American children are judged superior. With regard to the more definitely moral-social trends, such as sympathy, generosity, conscientious-

ness, truthfulness, and school application and deportment,
no significant differences appear.

section. The Japanese generally look on them as energetic and adventure-loving to the point of lacking appreciation of the finer and more cultural sides of life.

This Mr. M was educated at a private university in Tokyo, later becoming a newspaper reporter and writer in Osaka. Still later he became an assistant professor of sociology at Tokyo University. In his first phrasing of this statement to me he referred to the subject as "socialism," but on seeing my expression of surprise, he corrected it to "sociology." I imagine that much of the sociology taught in Japan has for its main point of interest "socialism." It is a strange fact that although the campaign against "dangerous ideas" is very stringently carried out, nevertheless, Karl Marx "Das Kapital" is to be found everywhere openly on sale and university students practically without exception are familiar with it and discuss it freely. I believe it is even used as a text book in the universities. Temperamentally I should say that the Japanese, like the Germans, would take to the idea of socialism more readily than more individualistic types like the Chinese and Anglo-Saxons. If Fascism and Nazism are a step on the road to eventual socialism or communism, perhaps the highly centralized trend in Japan may lead to the same end, should the patriots-militarists triumph over the politicians and feudal business families. Reverting more particularly to this particular sketch, if Christianity in its primitive form has a certain atmosphere of socialism, may not the same be said of the primitive form of Buddhism? I should be in-

The "Japanese Town" in San Francisco starts at Geary Street. We start with the China Chop Suey shop owned and run by a Chinese. Next door is the Dupont Co., a grocery store run by a Mrs. W., a widow, and her son, dealing in Japanese goods mainly, and delivering to all parts of the city, because the Japanese are very much scattered throughout the city, and they order by phone finding it inconvenient and impossible to shop personally in "Japanese Town". Upstairs is located a Buddhist Church, having a small congregation, but nevertheless a temple of worship.

A Chinese laundry occupies the adjacent property together with a small shoe repair shop, one of the three run by a Japanese. Next is a row of small cottages, part of a rooming-house owned by the proprietor of a store which deals in jewelry and dry goods. The proprietor Z. is a well-known citizen. He has six children, all of whom are grown up now and have left home to work, and a few are married. A small business, it caters to local people and visitors, and is kept going because of the length of time it has been in business, some 25 years or so. Next door, there is a coal yard, run by a Japanese. Then we find a barber-shop, whose owner is a tennis champion, an amateur, but well known to lovers of that sport. We have next a hotel, half rooming-house, ca-

tering to people returning to Japan, arranging tickets for them, and so forth. "Benkyodo" is a confectionery store dealing in Japanese sweets. They say that the Japanese eat beans in some form every day. This is true: they eat bean cakes, even as sweets; the Japanese eat beans as a main dish; when one is sick beans become a convalescent food; they are eaten as a side dish, as a special treat, in soup, as candy, and given as gifts. Last year this particular store was under contract, and all the Japanese tea cakes sold at the Japanese concession at the Chicago Century of Progress World's Fair were made at that firm. Mr. O. has been in business for some 25 years and is the oldest operator of that type of business, of which there are or were, until last year, six in the Japanese community. Moving on to the next building, the last on the south side of Geary, we find the Hokubei Hotel, a Japanese rooming house apartment; Mr. N. also operates the Hokubei Hotel in Yokohama, and does a good business with country folk who visit San Francisco and travel between Japan and the States.

Now, crossing the street, we have the B. G. Garage, run by an American; then a laundry, a small one, but quite busy; then a cleaning and dyeing establishment. Next there is a negro beer parlor, a notorious place; then a transfer company, the S. Express, run by S. and his younger brother who is an

architect, a specialist on Japanese architecture and a graduate of college. Then come flats occupied by negroes and a few Japanese.

Then from Buchanan Street down toward Fillmore Street we have a Japanese Daily on one corner and G.'s Candy Kitchen on the other. The New World is one of the three newspapers in San Francisco. Their staff is composed of some fifteen people, and it is one of the oldest Japanese newspapers published on the Pacific Coast. I hear they're operating at a loss, and the staff is very much underpaid. Too much competition, I understand, between the three dailies is responsible for their difficulty. G.'s Candy Kitchen is operated by I., a second generation young man of about 34. He has been in business for about three years and is the only manufacturer of candy among the Japanese. Going down that side of the street, next to the Candy Kitchen we find a pool parlor, a bungalow occupied by an American, a barber-shop, and a Japanese restaurant, where parties are held and drinks, in the form of Japanese sake, are served by waitresses. It is the equivalent of a "night-club", with wine, women and song. They are pretty hard hit by the depression.

Next door, there is a bird-store, recently, according to the papers, raided by narcotic agents, uncovering a dope cache there and leading to the subsequent discovery of a dope ring

in San Francisco. Adjacent to the bird-store are two residences, then the Hokubei Asahi Daily News office, the structure of which was, until recently, a funeral home. The Hokubei Asahi is staffed entirely by former Japanese-American News (another daily) workers who walked out on a strike some years ago. Rows of tenement houses come next, then a tailor, a fishing rod store, and a few more flats, to Webster Street where the Japanese district ends a block short of Fillmore Street. There is a restaurant, catering to the negroes and a few whites, run by a Japanese, and a seed store on the same side. Until recently, a hotel was operated by a Japanese on the corner of Webster and Geary Streets, but it went broke and closed up a few months ago.

Next door to the New World Daily News is a furniture shop dealing in old and new furniture of every type. Then comes a Chinese laundry, and next, a drug store. A photographer occupies the upstairs of a sporting goods store. A person by the name of S. occupied and operated the photo studio until a few months ago. S. was located there for some twenty years, and his exhibits of photo art gained quite a reputation and won him prizes in exhibits all over the world. It was both a hobby and business with him. He recently returned to Japan with his wife to go in business there. The present man is also a young man, recently married and industrious,

and as successor to S.'s business he does quite well. From there on down toward Webster Street there are rows of flats occupied mainly by Japanese of the working class. At the end there are a chimney shoppe, a negro church, a restaurant, a Japanese fencing gymnasium and a grocery store.

Now we shall go one block north and start from Fillmore Street, going up Post Street for four blocks to Octavia Street, eastward. Starting on the south side we find, in order, the G-K Shoe Store, a Chinese Chop Suey restaurant, an auction house, a sewing machine shop, a Filipino barber shop, and a pool-parlor frequented by Filipinos, Negroes and loafers. Upstairs is a "shady" hotel with its unmistakable red sign "Rooms"--and then a vacant lot full of stranded wrecks of old cars. Next we have another one of those "shady" places, then two flats, with a bootblack shop with attending negro loafers.

Back to the corner of Webster Street, and we have a fish-bait store, dealing in sardines for bait for fishers, operated by Mrs. S. as a side business. Mr. S. works in a laundry. Next, there stands a cleaning establishment, then a carpenter shop and another Japanese food restaurant, specializing in parties. They serve, as a specialty, fresh eel-fish, every time the Maru's come in from Japan. "Those snake-like fish--not for me", some cry, but they're simply delicious. The structure next door is a hotel, but unfortunately, due to the

poor management or something, it is mainly occupied by the colored people instead of Japanese. A fish store occupies the next door, and does a thriving business. Two flats next, and then apartments with a pool-parlor, an employment agency and a coffee shop below; another flat, and then another dry goods store across from N.'s emporium. Originally, these two owners were partners in one store, but they had a misunderstanding, I hear, and N. went across the street and built the large N.'s emporium as a competitor.

We go up Post Street from Buchanan, the center of the San Francisco "Japanese Town". We go up the slight hill on the south side. A corner confectionery closed up due to the depression recently and is now a vacant store. Next door is a small vegetable store where the wife looks over the shop while the husband is out. He has a truck and deals in vegetables, fruits and fish. His route carries him daily all over the city, door to door. A restaurant stands next and a hardware store. Next in order we have a carpenter shop, office of the night police patrol, jewelry shop, another Japanese restaurant and drinking house, a Chop Suey house, a pool parlor, employment agency, barber, a hotel, a camera and picture-frame store, a printing shop, a doctor's office, two barbers, a bath-house, a confectionery store, a sweet shop, and a drug store on the corner.

Crossing the street, on the other corner of Post Street, is an optical office, operated by a young American-born Japanese, and next door is a pharmacy operated by a woman who is a registered pharmacist. A "sukiyaki" restaurant, a flat, a midwife's office, a flat again, a hotel, with a securities office below, and a soy bean and noodle factory below that; next door is a cash grocery, carrying both Occidental and Oriental merchandise, with low prices to keep the shoppers from going to nearby Fillmore shopping districts to shop. Of course, that is the main problem of the merchants that have stores dealing mainly in Occidental goods. Next door to the grocery is a flat with a beer parlor below. One of the two large Japanese book stores occupies the next structure. A Chop Suey restaurant now closed due to bad times is located upstairs; it was owned by Japanese with Chinese help. Next there is a dentist, another beer parlor, two flats, a Chop Suey restaurant, a fish market, a drug store and a book store on the corner of Buchanan.

From Laguna Street to Octavia are mainly flats, all Japanese. Here is what it is composed of: a drug store on the corner, a grocery, a motor repair shop, and a carpenter shop; the two others are a soy bean factory and an insurance office. On the other side we have a bakery, a cleaner's, and a laundry, a shade store, a barber and ² bath house. That sort of winds up

the two main streets. The others are Sutter Street and Bush Street with Laguna, Buchanan, and Webster Streets crossing them. We shall now briefly see what these streets hold for us--to see exactly what makes up the Japanese colony.

Sutter Street from Fillmore to Webster Street is scarce of Japanese stores or residences. There is a Japanese cleaner's and an alley called Cottage Row occupied mostly by Japanese. It is a street running between Sutter and Bush. The flats are of medium rate and occupied by the middle class of people. That's all of the Japanese on that block.

The next block between Webster and Buchanan is also scarce of Japanese population. On the north side there is a Y.W.C.A. structure, a newly constructed building in Japanese architecture, a hotel and grocery store next door, and a few Japanese as tenants of the flats. On the other side we have an art repairing shop, a dentist, and a candy store. The rest are flats occupied by Japanese and colored people and a few Filipinos.

The next block from Buchanan to Laguna is a bit more densely populated by the Japanese. On the north side we have (from the Buchanan Street corner) a hotel, a dentist, flats, a grocery, a tailor, a laundry, a jiu-jitsu gymnasium, a high school students' club, and a hotel on the corner of Laguna. On the south side, from Laguna, we have a garage on the corner,

flats, and the new home of the Japanese American News, one of the leading Japanese dailies on the coast, flats again, a Japanese language institute, flats next and a photo studio on the corner of Buchanan.

The block between Laguna and Octavia is evenly divided in residents of whites and Japanese. There is only one store, a jeweler's, on the Laguna Street corner opposite a grocery on the other side operated by a white. That's all of Sutter Street.

Bush Street is also limited, from Fillmore to Octavia Streets. The block from Fillmore to Webster is mostly devoid of Japanese. Only four families live on that block.

Bush Street from Webster to Buchanan is three-quarters Japanese and the remainder whites, Filipinos or colored. On the south side is located a Japanese language institute, supposedly the largest school of its kind in America. Kindergarten classes are held in the day, and in the afternoon pupils attend at the close of the various public schools, with night school in the evening. Below is an auditorium used by the Japanese community. Buchanan to Laguna Street is composed mostly of residences, with the exception of a Buddhist church and a Japanese grocery store on the corner. A gold fish garden, the Nippon Goldfish Co., one of the most completely developed hatchery hereabouts, is also on this

block. With the exception of three families, that block is mostly Japanese.

The last block, that between Laguna and Octavia, is mostly Japanese with the exception of two families of whites and the S. Drug Store and the Green's Eye Hospital. On this block is also the new Shingon Buddhist Temple, formerly the Jewish Synagogue. They have only recently secured the edifice and they are now subscribing new members. They use the temple to show movies, lectures in order to defray expenses. Previously, that faith never had a church in San Francisco, only a meeting place. I understand they secured the church for \$11,500. It is quite a temple.

Pine Street, between Gough and Fillmore, is about equally divided between whites and Japanese with a sprinkling of negroes. Two Buddhist churches and a grocery, and the rest are residences.

Now, taking the cross streets, Octavia, Laguna, Buchanan and Webster Streets we find the following. On Octavia we have two churches--the large Catholic church and school, auditorium and residence, and the Christ church; with only a few flats occupied by the Japanese.

Buchanan Street--only a few families between Pine and Bush, thence on to Sutter, seven eighths Japanese, with a barber shop, a beauty salon and a large hotel on the corner.

From Sutter to Post--a garage, an alley (all Japanese), an office of the Japanese Association of San Francisco, and a small meeting room below. A fish store, a tailor, and an optical shop on the corner complete that block. On the other side is a barber shop, a restaurant, a confectionery, and a drug store on the corner.

From Post to Geary--a hotel, a sport shop, a transfer company, a negro "hotel" and flats are found on one side and flats occupy the other side.

From Geary to O'Farrell Street--we have the Japanese Salvation Army occupying three quarters of the block on the East side. On the other side, only the Japanese Association of America has its office in a flat on the corner.

O'Farrell Street is also becoming a part of Japanese town, with another church and many residences in flats between Webster and Laguna Streets.

Buchanan Street is the busiest street next to Post Street. It starts from California Street on top of the hill to O'Farrell Street five blocks down. The stores run from Sutter Street to Post and Post to Geary, and the rest are residences and apartments. Going down southward from Sutter Street, --- on the east side we have a confectionery, a restaurant, a church (Christian), a candy shop, a barber shop, and the corner book store; also a Japanese "night club" type restaurant,

in a flat above, and a jewelry repair shop.

On the west side, from Sutter Street--a grocery store, a photo studio upstairs, a dentist, a doctor's office, a beer parlor, a haberdashery, a radio phonograph shop, a "sukiyaki" restaurant, a grocery and a "dry goods" store on the corner. That's all of that block.

From Post to Geary on the north side we have a vacant store, formerly a confectionery, a beer parlor, a hotel, an optical office, and a taxi office. On the corner there is a garage. The block from Geary to O'Farrell is all residences, with a large vacant lot, the site for the future home of the Japanese branch of the Y.M.C.A.

Webster Street is here and there occupied by Japanese, but mostly by other races.

That's "Jap Town"--is is commonly known to Americans--quite unimpressive, small in area, and dependent on other sections of the city for their wants and not quite as interesting and mysterious as Chinatown.

after Commodore Perry made his display of force in 1853 feudalism crumbled and Western European civilisation swept everything before it. The Japanese overlords had, after all, come in contact with it before in the sixteenth century and, after playing with it for a while, had proscribed it and exterminated its adherents. At that time it did not suit their purposes any more than had Buddhism when first introduced. But Buddhism, almost immediately upon its introduction, had swept the unprivileged and oppressed masses with such force that the overlords had been compelled to come to terms with it. Christianity, on the other hand, gained in the sixteenth century, no such hold upon the bulk of the population. Moreover, it contained a set of doctrines diametrically at variance with the powerfully entrenched Buddhist sects and social-economic implications fraught with great danger to the state--that is, the feudal order--and was, for that reason, ruthlessly destroyed. This, among other causes, then led to the policy of hermetically sealing Japan against all contact with the outside world.

What is it that had changed in the interval to make Western European civilisation more palatable and acceptable in the middle of the nineteenth century? Assuredly not simply a show of armed force. Unquestionably that opened Japan to the outside world again, but no more. If

it now welcomed what it had once so emphatically rejected, the reason is to be sought in the fact that by 1868 Western European civilization could be advantageously used by the groups who had most to gain by the complete suppression of the old feudal system and the destruction of the old order. So strong, at one time, was this antagonism to the old order that as early as 1869 the Emperor in his famous "charter oath" was induced to say:

"High and low shall be of one mind, and social order shall hereby be perfectly maintained. It is necessary that the civil and military powers be concentrated in a single whole, that the rights of all classes be assured and the national mind be completely satisfied.

"The uncivilized customs of former times shall be broken through..."

"Intellect and learning shall be sought for throughout the world, in order to establish the foundations of the Empire."⁽¹⁾

(1) K. S. Latourette, The Development of Japan, New York, 1925, p.120.

Now it would be ridiculous to imagine, for one moment, that a people, as such, repudiates its past in this overt and clear-cut fashion. Not the Japanese people are speaking here but a specific group of overlords who had everything

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to gain by giving the old order its coup de grace and establishing a centralized government in which they held the reins of office. Fundamentally a ruling class is never over-squeamish about the methods they adopt to secure power. Conversely, likewise, they do not always realize what dangers may lurk in the weapons with which they destroy their adversaries. Western European civilization happened to be the weapon ready at hand so they seized it and imposed it upon the mass of the people much as another group of overlords had done thirteen hundred years before, with Chinese culture.

2 Nor was it the first time that the feudal lords had attempted to use Western European civilization for their own purposes. Between 1550 and 1600 it looked for a time as though the great leaders of the epoch, Morbunaga and Hideyoshi, might have had the same purpose in mind. But they were prevented from doing it because of the close identification of Western European civilization, at that time, with Catholicism and because the "feudal system" far from being moribund as it had become by the middle of the nineteenth century was just then developing into its fully crystallized form.

It was a different Japan then and a different Europe that confronted each other in 1853. Europe was no longer intimately identified with its religion, had, in fact,

lost all but the most attenuated relation to it. No militant Jesuit propaganda such as that which antagonized the entrenched Buddhist orders during the sixteenth and seventeenth centuries was to be feared this time. But even if they had hesitated to use the new weapon, even if they had anticipated what actually did take place and what new implications lay hidden in the capitalistic system that had emerged in Europe during the interval, the new lords had no other choice. Undoubtedly they believed, as people accustomed to possessing power and exercising it find it so hard not to, that they could arrest the influence of the newly borrowed culture when they wanted to just as their ancestors had done in the seventeenth century, after they had taken from it what they needed. But the economic conditions that had been slowly maturing for almost a century and the forces and currents accompanying them could not be so easily controlled now. Before the new rulers were quite aware of it, Japan, with hundreds of "feudal" survivals still persisting in some form or other, was forced to reorganize itself in terms of a modern democratic civilization at the heyday of its democratic implications utterly opposed to the Japanese past and definitely antagonistic to what the new class that had seized power actually wanted. With this new Japan they had now to seek some compromise. How they attempted it we shall presently discuss.

In the light of what has been said above what then becomes of all the shopworn slogans about the Japanese lack

Japanese Press in America

The history of the Japanese press in America is historically interesting and important only in indicating what may happen in years to come. The future of the American born, Japanese managed press is hard to predict, but can only be observed and rated from the issues of the past.

The growth of the Japanese press in America has been due to the very nationalistic character of the people, which intensifying the hostile attitude of the white race, bred conflict on which journalism best thrives.

A certain Gen Nagai in 1892 was enterprising enough to publish a first Japanese daily called the "Golden Gate Daily". According to Shakuma Washizu, Japanese historian, the first paper office was a one room affair--kitchen, dining room, print shop, parlor and bedroom all in one. It is from these surroundings that Japanese journalism emerged in the United States.

Unlike the Chinese press in the United States, which was an offshoot of the political movement at home, Japanese journalism was not materially affected by the politics of the home government. However, the press in America influenced the political moves of the Japanese colony such as the election of the president of the Japanese Association and the affairs of the Japanese Consul, etc.

The majority of Japanese are isolated from American culture and confine themselves with their own nationality's culture and customs. The development of the Japanese proceeded at such a rapid rate, that there are great number of Japanese newspapers today. As an example, we have three dailies in San Francisco, with a Japanese community of two thousand families containing a population of seven thousand.

Throughout the United States we have twenty-five publications, including magazines and periodicals. The following cities have dailies with a total circulation of 45,000:

San Francisco.....	3
Los Angeles.....	2
Sacramento.....	1
Seattle.....	2
Tacoma.....	1
Denver, Utah.....	1

10 total dailies

In Hawaii there are three dailies and two periodical publications. Almost all the papers have English sections for the benefit of the American born Japanese. A significant fact is the importation of various papers and magazines from Japan.

The following pieces of literature are handled by one of the Japanese book stores in San Francisco:

<u>Nature of Publication</u>	<u>No. of Publications</u>	<u>No. of Copies</u>
Provincial daily publications	15	150
Weeklies	4	35
Monthly and weekly magazines on:		
Economics	6	47
Women	6	77
Girls	4	9
Boys	1	1
Stage and screen	5	10
High class literature	8	30
Science and medicine	7	11
Popular literature	13	200
Miscellaneous	15	30
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Totals	84	600

The preceding figures imply rather clearly that there is little room for more Japanese publications.

The average age of the Japanese born in Japan is forty-five to fifty, many of whom are losing energy, and some of whom are going back to Japan. Unfortunately the American born Japanese have no desire to study Japanese. This will eliminate the continued extension of Japanese literature in this country and inevitably lead to the decay of the Japanese

press. In a short time we will witness only a few remaining Japanese publications or they will all be English editions for the American born Japanese.

My father came to the United States when he was 21 years old. Back in Japan he was a fisherman. He lived in Chinatown in San Francisco for a year then moved to San Diego. There he raised vegetables and sold them from a wagon.

When I was two years old we went back to Japan. We moved far back into the unsettled country at the foot of Mt. Fuji. We went through many hardships there, as we were used to having machinery in the United States to work with, and there we had to do all the work by hand, and roving bandits would rob us of what we made.

After seven years we saved enough to pay the money to get my mother, two sisters and myself back to the United States. My father and brothers worked their way back on the boats. My mother died soon after we returned to the United States.

I finished the grade school, then learned the trade of shoe repairing. I now have my own shop and am making a living. I don't want to go back to Japan any more. The depression is not as bad here as it is in Japan all the time. I am proud I was born in America.

Mrs. S. was born in Hiroshima Ken, Japan. She is about fifty-three years of age. Mrs. S. is the third oldest in her family of five girls. Mrs. S. was born of a very poor family. The father ran a small farm, raising different kinds of vegetables. Her mother had a maid to look after the children while she helped with the farming.

Mrs. S. had a very quiet and normal home life, although lacking culture and a suitable environment. She attended school until she finished grammar school and then helped at home.

When she was nineteen, an aunt who lived in California wrote her mother asking if she would consent to Mrs. S.' coming to America, as there was much opportunity in America and a chance for a suitable marriage. Her mother did not consent at once due to her need of the daughter at home and on the farm. A year later when the youngest daughter finished school and left for a training school in Tokyo, she consented to her going to America. Mrs. S. left for America a month later in the company of a friend who was returning to America.

Mrs. S. was born in Hiroshima Ken, Japan. She is about fifty-three years of age. Mrs. S. is the third oldest in her family of five girls. Mrs. S. was born of a very poor family. The father ran a small farm, raising different kinds of vegetables. Her mother had a maid to look after the children while she helped with the farming.

Mrs. S. had a very quiet and normal home life, although lacking culture and a suitable environment. She attended school until she finished grammar school and then helped at home.

When she was nineteen, an aunt who lived in California wrote her mother asking if she would consent to Mrs. S.' coming to America, as there was much opportunity in America and a chance for a suitable marriage. Her mother did not consent at once due to her need of the daughter at home and on the farm. A year later when the youngest daughter finished school and left for a training school in Tokyo, she consented to her going to America. Mrs. S. left for America a month later in the company of a friend who was returning to America.

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My father came to the United States when he was 21 years old. Back in Japan he was a fisherman. He lived in Chinatown in San Francisco for a year then moved to San Diego. There he raised vegetables and sold them from a wagon.

When I was two years old we went back to Japan. We moved far back into the unsettled country at the foot of Mt. Fuji. We went through many hardships there, as we were used to having machinery in the United States to work with, and there we had to do all the work by hand, and roving bandits would rob us of what we made.

After seven years we saved enough to pay the money to get my mother, two sisters and myself back to the United States. My father and brothers worked their way back on the boats. My mother died soon after we returned to the United States.

I finished the grade school, then learned the trade of shoe repairing. I now have my own shop and am making a living. I don't want to go back to Japan any more. The depression is not as bad here as it is in Japan all the time. I am proud I was born in America.

Why am I at the Laguna Honda Home? Well, I have no money, no friends, no relatives, nothing.

My name is M. Fuji.

Age? I don't know; well, just mark me down as about forty.

I was born in a small town near Tokio and raised in poverty. My parents had a hard time to make living. Before finishing a school course I joined a group of public performers because I liked to be an artist and at the same time I thought of having an easier life by doing so. We traveled from town to village, stayed a few days here and there and met with many difficulties.

After years of suffering trying to make a livelihood, someone suggested I go to America. I figured out that it will give me a chance for a new life and went to Hawaii first. I made arrangements with a moving picture company in Japan and obtained many old films at a cheap price.

I made a tour throughout Hawaii and made quite a good deal of money.

During my stay of a few years in Hawaii I have never become intimate with anything except money. I don't know why. Maybe it was my fault.

After finishing the tour, I decided to go to the mainland and proceed with the same business among the Japanese colony.

So I came to San Francisco. This was in 1926 when America was still booming and everybody was busy making money.

Most of the pictures however had already been shown among the Japanese in the big cities. There was no use to start showing them in San Francisco or any other town in California. Well I wasn't disappointed. I was told that there were many Japanese in Utah, Colorado and Whyoming where no Japanese pictures had ever been shown to my countrymen.

I took my baggage and immediately proceeded to Denver. While staying at a Japanese Hotel there I got a serious illness and had to stay in bed for almost a half year. More than thirty places in my body have been operated on. I don't know the name of my disease. Here again I was confronted with hardship and I was friendless. All the money which I saved in Hawaii went for the hospital bill.

Upon being discharged from the hospital I dragged my exhausted body from town to town showing a picture now and then in order to make a living. I traveled all over the state of Utah, then Colorado and Wyoming. It seems to me that the Japanese people in those towns were very friendly and kindly.

Then I got the same sickness again and had to enter a hospital. This time I lost all my strength. There was no money left to continue my business. However I managed in some way and established a business. Then the economic crisis

is hit my trade hard. Again I got the same old sickness.

I came to San Francisco in 1933 and was treated at the County Hospital. The disease affected my left leg so badly that the doctor amputated my foot.

Recovering from this long illness I was transferred to the Laguna Honda Home.

Well! What does a person like me do? No money and no friends.

Do I want to go back to Japan?

No thanks. It is the same wherever I go. I would much rather stay here and get well. Perhaps I can get my old job as show operator.

I am a good Christian now. The Japanese Salvation Army visits me every Sunday. All I need is a few back numbers of magazines. If you have any, please sent them to me. This is my only wish.

Mujin: a Financial Enterprise of the Japanese

A typical Japanese means of raising money is called "mujin": the endless chain. Tens and hundreds of thousands of "mujin" with an annual turnover of many hundreds of million yen exist in Japan. Even in San Francisco, it is a very common system of raising money. Most families in the lower and the lower-middle classes belong to one of these mujin. Usually they are small private organizations among groups of friends or acquaintances.

Here is an example of how it works: Twenty individuals arrange to pay \$10 a month into a co-operative account for two years. This means that the honorary cashier received \$200 a month. The "mujin" members meet once a month. A lottery is organized six times a year, and there is a single prize in the shape of a loan of \$200 on which no interest is charged. Moreover, six times a year an auction is organized. A loan is auctioned off which is to be redeemed at \$200, but the actual amount of which is determined by the bidding of those present at the auction. The successful bid, that is, the lowest, is sometimes very much below the nominal amount, and the difference represents the interest. A member can participate in only one such auction, and in the small "mujin" the sums left over at the end of the agreed period are distributed equally to all of the members. The

larger "mujin", on the other hand, keeps these remaining sums as a profit. Thus the individual who has taken no risks at the auction, gets back the money he invested in the "mujin", and every loan is gradually liquidated by the monthly payments of the borrowing member.

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Following are some general observations made from contact with the Japanese.

Hitherto I have found hardly any complaint amongst them. They are suffering greatly from the depression, but are helping one another, and being used to plainer living than Americans, are satisfied with making living expenses.

They seriously dislike the anti-Japanese sentiment expressed by some people and the discriminatory laws which apply to them and to Orientals in general.

Many say that Japan has no objection to the United States' regulation of immigration, for their own country also does not want to be overrun with people from other lands. They think, however, that the law which allowed no quota of immigration for the Japanese is wrong and unnecessarily creates ill feeling. Many believe this legislation does not truly represent the spirit of most Americans.

The chief obstacle in establishing freer relations with Americans is the language difficulty. English and Japanese are radically different, with no affinity whatever between the two languages. Because of differences in manner of thought misunderstanding may arise quite unintentionally on either side. The Japanese who are born here, or have come as children, acquire English naturally as the American children

do, and do not have the contact difficulty that their elders have. Opportunity to practice English with American people too, is largely lacking for the adult Japanese. The anti-Japanese feeling seems to be much to blame, though the hesitation on the part of Japanese who cannot readily express themselves in English is an important factor also.

Some Japanese study English at home from books, though this will not help them much in speech. Many go to the English classes provided for foreigners by the Board of Education.

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